

A

N^o 15

SERMON

PREARH'D

On *Friday* the 14th of *October*, 1715.

AT THE

FUNERAL

Of the Reverend

Mr. Philip Thorne,

Late Vicar of Arundel in Suffex.

By SERENVS BARRETT,
Rector of *New Fishbourn.*

LONDON:

Printed for PHILIP BARRETT, near
Temple-Bar in Fleet-Street. 1715.

SEERMON

THE

On Friday the 15th of October 1715

AT THE

FURNER

Mr Philip Thomas

of the City of London



By BENJAMIN BARRETT

Author of the

LONDON

Printed for J. BARRATT, near

St. Dunstons Church, 1715.

To the Reverend

Mr. Serenus Barrett.

S I R,



*E can't but repeat, what we
press'd upon you last Night, the
Publishing of your Sermon
Preach'd at the Funeral of
our late Brother Mr. Thorne ; and we
hope, when you consider these two or three
things (tho' several more might be men-
tion'd) you will readily grant it.*

*The first is, We live in such a prophane
and irreligious Age, as to be accounted an
useless Order of Men. The Person whose
Character you so fairly draw'd to the Life,
will take off that Objection.*

*The second is, You will not only set forth
an excellent Pattern for his Fellow-Labour-
ers to Copy after, but lasting Instructions to
that Flock he has left behind him: And he
will (as you observ'd) tho' dead, speak to
them.*

*When these Motives are consider'd
by a Person so well dispos'd as your self,
we hope no more need be said by your
Affectionate Brothers,*

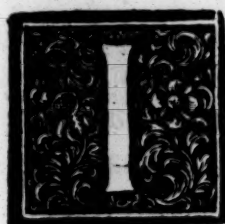
John Dunstall,

John Gray,

John Mathewes.

ECCLES. ix. 10.

Whatsoever thy hand findeth to do, do it with thy might ; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.



IN this Chapter, the *Wise Preacher* begins a Discourse of the Providence of God ; and shews, that we cannot, from any Effects of it at present, distinguish between his Love and Hatred to the Children of Men. All Things, he tells us, come alike to all ; *There is one Event to the Righteous and to the Wicked, to the Good, and to the Clean, and to the Unclean, to him that sacrificeth, and to him that sacrificeth, not ; as is the Good, so is the Sinner ; and he that sweareth, as he that feareth an Oath.*

This is the Present State of Things, and we must not expect any other in this Life, but to see the Wicked share with the Righteous in the Common Blessings of God, nay, and oftentimes get the larger share of them too. And seeing this is the Method and Order of Providence here, to bestow the Good Things of this Life upon Men promiscuously, the *Wise Man* adviseth us to use the greater Diligence in doing those Duties which a Future State requires of us, where there will be a very visible Distinction and Difference made between the Good and Bad. Instead of taking occasion, from this Observation of God's Providence, of *charging God foolishly*, or running into greater and bolder Crimes, as Bad Men usually

usually do, because they will not look forward to a *Day of Recompence*; he bids us wisely consider what Work we have to do for our Souls, before our Bodies enter the Grave; and make haste to dispatch it before Death renders us incapable of this and every other Work: *Whatsoever thy hand findeth to do, do it with thy might*; for there is no Work, nor Device, nor Knowledge nor Wisdom in the Grave whither thou goest. As much as to say Death, which will shortly overtake thee, is an unactive State; it will confine thy Body to the Grave, where there is no working; therefore while thou art a living Man, apply thy self in good earnest to secure the Interest of thy Future Life, which will turn to thy wisest and best Account.

We must not suppose, that because *Solomon* speaks here in the Singular Number, he only addresses himself to a single Person; for he does it on purpose that every One may take the Advice to himself in particular, which he knew concerned all Men in general: *Whatsoever thy hand findeth to do, do it with thy might*. 'Twas not only for the benefit of Men that lived in the same Age that he did, of Men that are dead and gone to their Graves many hundred Years ago, that he gave this Advice; but he speaks to all that liv'd then, and to every Age and Generation of Men that have lived since, and to every one of us that are now alive and hear his Words; and he presses his Advice with the same Vehemency as when they were first spoken, *Whatsoever thy hand findeth to do, do it with thy might*. In my following Discourse, I shall,

I. Consider what Work it is we are here advis'd to do.

II. The Necessity of setting about it betimes, and doing it with our whole Might.

I. I shall

I. I shall consider what Work it is we are here advis'd to do. And,

1. The Work and Business of every Man's particular Lawful Calling, may here in some sense be intended. For while we pursue our Callings with Piety, Justice, and Charity, we are doing the Work of God, who, in his Providence, hath placed us in the World, and allotted to every one of us his Business and Task; and while we follow our Business with Sobriety and Vigilance, and in subordination to Religion and the Service of God, with Patience, without Murmuring because God hath laid such a Task upon us, and with Thankfulness to him for the Successes which we meet with; every such Work shall receive a proportionable Reward with those Actions that are most strictly religious. A Man that pursues his Lawful Calling diligently and faithfully, and in the fear of God, that doth neither neglect Justice or Charity to his Neighbour, nor any Duty of Religion he owes to God, doth certainly answer the End and Design of God's Providence, and may as lawfully as another, that spends all or most of his Time in Acts of Devotion, expect his Share in that joyful Sentence, *Well done, good and faithful Servant.* So long as he is thus employ'd, he obediently fulfils the Law of God; which says, that *in the sweat of our face we should eat our bread*, Gen. iii. 19; and God expects that this Law should be complied with, as well as any other that does more immediately respect his own Service. He will ask of every One, whose Business he has made it to get their Bread by Labour, a faithful Account how they have obey'd this Command; and of every other Man, whatever his Station be in the World, whether he has done his Duty in that State and Condition of Life to which he has been called. God has given to every One of us an active Soul, and he expects we should keep it employ'd in such Works

as are suitable to our Reason ; he has formed Men into Societies, into States, and Kingdoms, and has made it our Duty to contribute to the Publick Good, by our Diligence in some lawful Calling ; he has given us Relations, that by our Labour and Industry, we might be serviceable to them ; and he sends us into the World with many Natural Wants and Necessities of our own, that he might oblige us to provide for them by our own Labour, and the Sweat of our Brows. Here is no room for Idleness ; our own Wants, or our Relations, or the Publick Interest, command us to be employ'd ; or if none of these did call upon us, yet that Rational Soul, which God has so exactly fitted for Business, and whose Faculties will not be confined, but are restlessly pursuing either Good or Evil, makes it necessary that we should busy our selves as Creatures endued with such a Nature. But,

2. Tho' the Business of our private Callings may in some sense be intended here by *Solomon*, yet the Work which he chiefly aims at, and which principally concerns us to finish while we are here, is the Work of our own Salvation, our doing those Works of Religion in this World, which God requires of us, in order to our Happiness in the next. We are here in a State of Trial and Probation. God, by creating our Souls, and uniting them to these Earthly Bodies, and sending them into the World, did only intend to train and exercise them to Obedience, that he might either reward us with greater Happiness, or greater Misery, as we behave our selves well or ill in our Time of Trial. The World is God's School, where he does instruct us out of two Books, the Book of Providence, and the Book of his Written Word ; the Lesson we are to learn, is, Religion, or the Fear of God ; which if we improve in, then he removes us to a higher Class, rewards our Diligence as a good and kind Master : But if he sees we spend our Time idly and

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and unprofitably, and make no Progress in the Task he has set us, then he has ordain'd Punishments for us. This is but a sort of Nursery into which we are sent during our Minority; there is a higher State design'd for our Riper Age, and wiser Improvements. And 'tis for this Reason that God hath taken so much Care to call us off from our vain Pursuit of the World, to mind those things which are of greater Importance to us. He bids us seek *his Kingdom and Righteousness* in the first place, which is far better for us than all the Kingdoms of the World, and the Glory of them. And our Saviour tells *Martha*, that *one thing* was *needful* to be chiefly regarded by her, namely, the Salvation of her Soul. And are we not bid to *work out our Salvation with Fear and Trembling*? to *give all Diligence to make our Calling and Election sure*? We cannot doubt then but this is our chief Work we have to do, if we will allow God to be the best Judge of our Happiness, and desirous to promote it. He knows what that State is which we shall enter into after Death, what Happiness he has provided for them that love and obey him; and consequently, knows of what Importance it is that we should do our Work with our whole Might; not the Work which we are commonly employ'd about, the heaping up Riches, the climbing up to the highest Places and Preferments, the sacrificing our Peace and Content, nay, it may be, our Souls and Consciences, to a little present Profit, or pawning them for a little present Pleasure, which we had much better be without. God knows, there is a Work which concerns us infinitely more, tho' we could obtain all that Pleasure and Advantage which we propose to our selves, without the Sin and Guilt which usually go along with them. We all know that Riches or Titles of Honour can give our Bodies no Ease upon a Sick and Languishing Bed; that 'tis in vain to think of carrying our Treasures with us to another World; or if we could,

that they can be of no use at all to us there. All the Wealth of the Rich Man could not buy so much as a Drop of Water to cool his Tongue. It will yield but little Satisfaction to a Man's Mind, when he is combating with the Pangs of Death, to think what Wealth he has heap'd together, or what Posts of Honour he has fill'd, what Employments he has gone thro', and how successful he has been in carrying on his Worldly Projects and Designs. He sees, by sad Experience, that all these things are come to an End, and can signify nothing to him now; that the poor Beggar is as rich, and as honourable, and as well provided for in the Dust, as himself; that these are vain Distinctions which Men have learnt to put an immoderate Value upon, and can never answer, in their real Worth, to what they appear to their fond Admirers. 'Tis our finishing the Work which God has given us to do for our own Souls, that can afford us the truest Peace at the last: If that be done, we shall but little regard all the rest. If our Souls are safe, if God is at Peace with us, if we can say with St. Paul, *I have fought the good Fight, I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which God the Righteous Judge shall give unto me;* we shall but little value any thing besides. 'Tis this, my Brethren, 'tis this is the Work you have to do, which deserves your whole Might. 'Tis a great, 'tis a necessary Work to make a Soul happy that must live for ever, to obtain a Part in that Kingdom, which for the Righteous has been prepar'd from the Beginning of the World. And now is the time it must be done, before we enter the dark Retirement of the Grave, where is no Wisdom, Device or Knowledge.

We must begin this Work with the Knowledge of God our Creator. We must remember him in the Days of our Health and Strength, remember that we are his
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Creatures, the Work of his Hands, that he made us, and not we ourselves; and that in him we live, and move, and have our Being: And this will engage us to be early in loving and fearing him with all our Heart, Soul and Strength. We must likewise know what his Son and our Saviour has done for us; how that being God, for our sakes he became Man, and humbled himself so far as to die upon the Cross, for us who were dead in our Trespases and Sins. And we are to believe assuredly, that there is no Salvation by any other, no other Name under Heaven by which we must be saved, but only the Name of *Jesus*. We are likewise to believe, that this is he whom God has *ordained to be the Judge of Quick and Dead*; that *the Hour is coming in the which all that are in the Graves shall hear his Voice, and shall come forth*; *they that have done Good, to the Resurrection of Life*; and *they that have done Evil, to the Resurrection of Damnation*. We must acquaint ourselves with this Saviour; know what he is in himself, the Son of the Most High God; and what he is to us, a most Kind, Compassionate and Merciful Jesus, who, by his precious Blood, has redeem'd us. Without this Knowledge we are altogether ignorant of the Means of our Eternal Happiness: *For this is Life Eternal, to know the only true God, and Jesus Christ whom he hath sent*. Let us therefore endeavour to know God and his Will, let us search for them in the Holy Scriptures, where he hath revealed both to us. Let us study to know Christ Crucified, and the Power of his Resurrection; that believing in him, we may obtain Eternal Life, through his Name.

But Knowledge, if it be not reduc'd to Practice, is no better than the Body without the Spirit; 'tis a naked Skeleton, a dead Carcase that wants a Vital Principle to give it Heat and Motion. *Shew me thy Faith by thy Works,*

faith the Apostle St. *James*. And, *If ye know these Things*, faith our Saviour, *happy are ye if ye do them*. Religion must not rest in our Heads, it requires our Hearts and Hands, our Tongues and Lives.

Hither may be referr'd our Praying to GOD in Publick and Private, our Reading and Hearing his Word, and Receiving his Sacraments in their Seasons, our giving Alms according to our Ability, our living Soberly, Righteously and Godly in this present World, our discharging all such Acts of Piety, Justice, Humanity and Charity, as our Circumstances give us an Opportunity for; and above all, the frequent Examination of our own Consciences, the calling ourselves to a Daily Account for the Sins which we commit, and the Duties which we omit, or ill perform. For by such a Daily Repentance, we shall not only assist our Memories, which must of necessity forget a multitude of Sins, if we neglect this frequent Examination of ourselves, but shall sooner obtain Mercy from God, by confessing our Sins as soon as we have committed them: even as a new Wound is soonest cured, by using proper Remedies in Time; but being neglected, becomes incurable. I would therefore advise every one to perform this Duty at one Time of the Day or other; the Evening seems to be the most proper Season for it, when the Business and Sins of the Day are finish'd; and I don't question, but if we perform this Duty well, we shall find it one of the best Instruments of a Holy Life; one of the best Means to finish successfully the Work which *Solomon* recommends to every one of us in the Text. I shall therefore next consider,

II. The Necessity of setting about this Work betimes, and doing *it with our whole Might*. By which is meant,

1. That

1. That we should do it heartily and sincerely; with such a strong Application of Mind, and Bent of Soul, as shews that we are in earnest. Every wise Man will regard Things according to their true Value, and as they are more or less of Importance to him. Where there is a mighty Advantage propos'd, or a proportionable Danger threatned, he will be sure to double his Care and Industry. And can any thing better be offer'd to us, than God Himself, and those Rivers of Pleasure which flow eternally at his Right Hand? Is there any thing more precious that we can lose, than our own Souls? And seeing the saving or losing of them, does, in a great measure, depend upon our own Care, as we shall either follow or omit the Advice of the Text; shall we not put forth our best Endeavours here, especially when the Time of Action and Business is like to be so very short? Shall we sit still and unconcern'd, as if our Salvation was in no Danger, or we could suffer nothing by the Loss of it. Let us remember, that whatever we do in Religion, should be done heartily and sincerely, with Diligence and Application: For the Kingdom of Heaven, our Saviour tells us, suffers Violence, and will not be taken by the cold and faint Endeavours of Men. He that goes to his Prayers without any Religious Affection or Devotion, may think that he serves God, while he is only beating the Air, and shall never reach Heaven by his lifeless Petitions. He that comes to Church and sits all the time as a careless Spectator or Looker on, may think he is performing an Act of Religion, while he only offers the Sacrifice of Fools. The Work of Religion requires the best Activity of our Souls; but to perform it in a drowzy, careless Way, is only to mock God, and deceive ourselves.

2. By doing *it with our whole Might*, is meant, that we do it without Slackness or Procrastination. Delays are
always

always Dangerous in Things of great Consequence. Who would refuse Happiness till to Morrow, that may have it to Day? Is not to Morrow uncertain? and will not that render my Salvation uncertain also? I shall therefore now shew the Necessity of complying with the *Wise Man's* Advice, and *doing this Work with our whole Might*.

(1.) Because God, who hath commanded the doing of it, bids us do it speedily and diligently, in our best Time, and with our best Strength. We ought not to make this a Work by Chance, or do it with such an Indifferency as if we should never give any Account of it, but regard it as *the one Thing needful*; which it concerns every one to look well to, as long as he is in the World, as he would be happy, and not miserable, in another. Wherefore has God taken so much Care to inform us of a State of Life and Immortality, but because we should pursue it with our best Endeavours? And will we make that a Business by Chance, which God gave us our whole Lives for? Is it safe to defer it till a little before we go out of the World, which was the only End of our coming into it? Shall we dare to plead hereafter, That we had some Business more necessary than this? That we had no Leisure to attend on the Duties of Religion in our Health? Is not God a better Judge of what is fit for us to do, or to omit, than we are? And does not he bid us seek after his Kingdom in the first place? And shall we make that our last Work, which he tells, ought to be our first? Is not this to say, we are wiser than God, and better understand the Reason of our coming in the World, than he that made us?

(2.) Not only hath God commanded this Work, but he saw, at the same time, how suitable it is to us. He saw, that nothing could make our Immortal Souls so happy, as an Immortal State, furnish'd out with Entertainments of the most Perfect Kind; and therefore bids us live soberly,

berly, righteously, and godly in this present World, and so wait for the *blessed Hope* of another. If we propose to ourselves any other End as more suitable, we shall find ourselves miserably deceiv'd : For God, who made us, and knows our Frame much better than we do, best knows what will make an Immortal Soul happy ; and he having prescrib'd to us Heaven as our End, and Religion as our Work, we ought to depend upon his wise and unerring Choice. And is it safe to defer that till hereafter, which, unless we will be miserable for ever, must be once done? If God tells us, there is but one Way to Eternal Life ; shall we fly from it, as if it led to Eternal Death, and never enquire after it, till we are grown so feeble, by Age or Sicknes, that we are unfit for this or any other Labour?

(3.) The Shortness and Uncertainty of our Lives, should oblige us to make haste in this Work : For is not the Salvation of our Souls a great Work to be performed in so short a Time? Should not Eternal Happiness or Misery oblige us to make haste? For can we tell how far off, or how near, we are to our Journey's End. Does not that Hour approach which will convey our Souls to the Joys or Sufferings of a vast Eternity? Is not our Breath in our Nostrils? Are not our Souls dwelling in earthly Tabernacles which will soon decay? Then why do we pause and deliberate? Is it doubtful which Side we should chuse, whether Happiness or Misery, for ever? And is not that Choice now to be made, *now, while it is called to Day, before the Night of Death cometh? Let us therefore do the Work of him that sent us, while it is Day, before Darknes overtakes us ;* lest when we look for Light we find ourselves in the Shadow of Death, and encompass'd with gross Darknes.

4. Consider, that whatever Errors or Mistakes we commit in this Work, they can none of them be rectify'd hereafter.

after. *Solomon* tells you, *There will be no Work, nor Device, nor Wisdom, nor Knowledge in the Grave whither you must go.* We shall there have no Opportunity to review the Actions of our Life past; there will be no repenting of our Sins, no believing in Christ, no making our Calling and Election sure, no approaching the Throne of Grace, no praying for Pardon of our Sins. If we do not *in this our Day consider the things that belong to our Peace,* 'twill be too late *when the Night comes.* Don't we blame that Man who neglects the Care of his Health in time, or defers to make his Will, or to dispatch such Worldly Business as is necessary to be done, till he is surpriz'd by Death? And will we neglect doing that which is of far greater Consequence to us, till, it may be, we are seiz'd by a Temporal, and swallowed up by an Eternal Death?

5. Consider, how you'll wish you had done this Work, when you are upon a Death-bed, when all Endeavours will be too late: Then you will be more sensible of the Necessity of it than you were in the Days of your Health and Strength, and you will sadly lay to Heart your past Neglects. Your Conscience will call to Memory how many Opportunities you had of doing this Work, how many Warnings and Exhortations ye had to it; and then perhaps you will say, with *David,* *O spare me a little, that I may recover my Strength, before I go hence, and be no more seen.* He that is most negligent of it now, will think upon the Work of another World, when he finds there is no longer a Possibility of staying in this, and then his Mind is like the Troubled Sea that cannot rest. His Fears, like the Rolling Waves, crowd one upon another, and nothing is able to still the Tempest of his Soul, which is distracted between the Fear of Eternity, and his Neglect in Times past to provide for it.

And

And now to draw my Discourse towards a Conclusion. Some of you, perhaps, will be ready to ask why I insist so largely upon the Nature and Necessity of this Work, and do not rather encourage you with the Hopes of that blessed State, whither, we are perswaded, our deceased Friends are gone before us?

I Answer; The Work is what most concerns us at present: Here lies the greatest Difficulty; and if we do it well, no doubt but the Reward will come time enough. Were I largely to describe the Joys of Heaven, and speak but sparingly of your Preparation for it, most Men would be ready to think they need but step out of this World into the next happy one; and that as soon as they die, all the Joys of Heaven will be their own. And therefore, tho' the Work is the less pleasant Subject than the Reward; yet I rather insist upon it, lest by mistaking the one, we lose the other. Not but the Reward deserves to be spoken of too: For 'tis call'd an *Eternal Weight of Glory*; a *Kingdom that cannot be moved*; an *Inheritance incorruptible, that fadeth not away*; a *City that has Foundations, whose Builder and Maker is God*. There the Sun never goes down: There the Clouds threaten no Storm: There Pain and Misery cease; *all Tears are wiped away*, and *Death itself is swallowed up of Victory*. And I dare say, we shall not repine at the Work, when we come to know what the Reward is. We shall have no reason to say that God is a Hard Master, but confess that he is the most Kind Father of his Children, the most Bountiful Rewarder of his Creatures; and whatever he has commanded us to do, he will reward us for it manifold. Thus you see what mighty Gainers we are like to be, by our Diligence in this Work. What can the World, which you labour and toil for, offer you, that is any-way comparable to it? And yet, how often is the Work of our Souls neglected, for the sake of this? as if Earthly Treasures were better

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than Heavenly ones ; as if all the Danger lay in losing Things Temporal, and we cou'd well enough bear the loss of Things Eternal.

How strongly may I now urge the Advice of the Text, upon every One that hears me, *Whatsoever thy hand findeth to do, do it with thy might.* Is it prudent, is it safe, to neglect the only Business of thy whole Life ? Canst thou be Happy at Last with those poor Provisions thou hast made for thy Body, when thy Soul is altogether unprovided for ? Do'st thou consider whither thou art going ? *to the Grave, where there is no Work, nor Device, nor Wisdom, nor Knowledge.* Art thou not afraid of entering into such a State, while thy Work is still to be done ? The State of Death, thou hearest, is altogether unactive. That Body in which thy Soul dwells, will there be reduced to Dust and Rottenness. Thy brisk and active Spirit will fly away, and thy Soul will be fix'd in an unchangeable State of Joy or Misery. Every Moment of Time brings thee nearer to such a Condition, and the last of thy whole Life is at no great distance. Propose this serious Question to thy self ; Is not thy Breath in thy Nostrils ? thy Life a very uncertain thing ? Art thou surer of any one thing, than of a Dying Hour ? Is not this the way of all Flesh ? Then make haste and be doing thy Work : Think what Preparation such a wonderful Change as this requires you should make for it. And now that we are all of us, I hope, heartily and sincerely employ'd in the Work that is here recommended, let me beseech you to be mindful of it at other times, and not to forget this Discourse, but to put in practise forthwith the great and important Advice at this time given, *Whatsoever thy hand findeth to do, do it with thy might ; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.*

Our Deceased Brother, whose Remains are before us, did very well perform this Work : And I know it is now expected that

that I should say something of it, by giving a Character of him. He liv'd among you several Years as a *burning and shining Light*: And I wish to God I could say that his Example was observed, and his Life was an Epistle diligently perused and read by you. I confess my self unequal for the Subject I am now upon. To describe him exactly, wou'd require a Vertue and Goodness like his own; yet it being a Debt due to the Deceased, whose Vertues we are commanded to have in remembrance; and to the Living, who may reap benefit by the Example of them; I shall therefore endeavour to discharge my Duty to him and you, as far as my Memory and Unskilfulness in such a Work will give me leave.

I begin with his Piety to God. He was a constant Worshipper of him in Publick and Private. You know it was through his Means that you have for several Years had the benefit of Publick Prayers every Day in the Church, and of the blessed Sacrament every Month. And I doubt not but several of you have receiv'd such Spiritual Advantages to your Souls hereby, that while I am mentioning this, you are giving Thanks to God, for sending so worthy a Person among you. His Labours in the Pulpit were constant while he had Strength, and many times beyond his Strength; for he was contented to spend and to be spent for you, that he might *finish his course with joy*. His Discourses were Plain and Useful, fitted for the Needs and Capacities of his Hearers. All that hear me can bear witness, that he was a constant and faithful Labourer in God's Vineyard: And if many of you have been unfruitful under such a Guide, and *unprofitable Servants* while ye had one that so faithfully told you your *Master's Will*, there is none of his Discourses but will rise upon in Judgment against you hereafter. He took a great deal of Pains in training up the Youth of this Place in the Principles and Duties of Religion, setting aside a portion of

time every *Saturday* in the Afternoon for Catechizing: And if any of you that are Parents have been wanting to send your Children, I must say that you have slighted one of the most likely Means of their Salvation, and have reason to repent of your Neglect. And besides the Expence of his own Labour, he was at the Charge of buying several Books, as Catechisms, Books of Devotion, and Books explaining the Nature and enforcing the Duty of receiving the blessed Sacrament, which he freely bestow'd on such as wanted them, and had not Money to buy them; and not contented with this, he got Subscriptions for erecting a Charity-School, that the Poor Children of this Place might be taught to Read, and instructed betimes in Christian Knowledge; and to this he largely contributed himself. I recommend it to you that had an Esteem for him, that you will not let this Charity die with him.

He was very vigilant in Visiting, Instructing, and Praying for the Sick. The Poorest of you never wanted these Assurances from him, unless 'twere your own fault. He was ready to administer all Spiritual Helps to all of you, in every Condition; and Temporal ones too, giving liberally where he saw there was Need: That notwithstanding so many of my Brethren hear me at this time, yet I must say, that few, very few, come up to his Example.

He was no less careful of his Private than he was of his Publick Duty. His Closet, as it was the Place of his Retirement from the World, so it was the Place of his freer access and nearer intimacy with God. His Devotions were not protracted to a great length, but frequent; which, I suppose, was so contriv'd by him, on purpose to prevent that Tedioufness of Spirit which must happen, when Nature is over-press'd and tired by a too long and serious Application.

He kept in private a Register of all such Mercies as he receiv'd from God, (which I came accidentally to the knowledge of:) These, I guess, at certain times he repeated to himself, to raise his Gratitude and Thankfulness to Him *from whom every good and perfect Gift cometh.*

He was a strict Observer of the *Lord's Day*. For after he had finish'd his Duty in Publick, allowing only a short Interval for refreshing his wearied Body, he usually employed that Time, which others spend in idle Visits and loose Discourses, in Reading to his Family out of *The Whole Duty of Man*, (for he seldom, at
such

such times, made use of any other Book) and in Praying with them.

Next, for his civil Behaviour. Every one that knew him must acknowledge that he was of an affable, courteous, and obliging Temper. With a little abatement of the Expression, it might be said of him, as the Scripture affirms of *Moses*, *He was Meek above all Men*. He seldom engaged in Disputes; and when he did, he behaved himself with so much Modesty and Candour, that it might easily be perceiv'd that it was Truth alone that he contended for. I don't know that upon any such Occasion, I ever saw him discover any of that unchristian Warmth and Passion which Disputes are usually managed with at this Day.

He had learnt of his Saviour, *when he was reviled, not to revile again*: I have heard him violently urg'd and provoked, and treated with as much Scurrility as could be expected in an Age so infamous for reflecting upon the Lives and Office of Clergymen, but heard no undecent or unguarded Expression fall from him.

He paid a due Respect to the Character and Reputation of others, and was an excellent Proficient in the Precept which is given by the Apostle as the Rule of Conversation, to *Speak Evil of no Man*. His Care was to treat the Credit and good Name of others, as one Christian should another.

He was Obliging and Condescending in Things indifferent, and knew how to *become all things to all Men*; yet he was inflexible in whatever he believ'd was Matter of Duty. He would not sacrifice the Customs of the Church, which were lawfully commanded by his Superiors, to Courtesy or Complaisance, and therefore broke the Custom which had prevail'd here, as well as in many other Places, of Administring Publick Baptism to Infants in Private Houses; which some of you may think was a Fault and Obstinacy in him, but I mention it to his Commendation.

He would be Cheerful among his Neighbours, but confined himself within the strict Bounds of Sobriety and Decency.

He had learnt *in every Condition to be Content*; and in those several hard Providences which tried him, he was an excellent Pattern of Patience and Resignation to the Will of God.

And

And what shall I say more of him? The time would fail me, were I to enumerate and speak to every single Vertue with which this precious Soul was adorn'd.

He was a bright Example of Piety and Goodness in every relation, whether we consider him as a Minister of Christ, a Husband, a Father, a Neighbour, to which I add, a Friend, which I had a particular Experience and Happiness of my self. 'Tis true, his Love to his Children was not expressed in such a fond Indulgence as that of many Parents: His Care was to train them up in things useful, especially Religion and the Fear of God. He appear'd little solicitous to raise Fortunes for them, being perswaded that the best and most lasting *Treasures* are those laid up in *Heaven*, which *neither Rust, nor Moth, nor Thief can corrupt or steal*. He provided a stock of Pious and Charitable Works; the Blessing of which God has promised *shall descend upon the Children of a thousand Generations*. His Method was to lay aside something for the Poor, as God prosper'd him; and in his Study was a Box provided to receive it, on which was written, *This is the Poor's Box*: Then he waited for fit Objects, that he might bestow his Alms prudently as well as piously; which in an Age of such Dissimulation requires a skilful Management. And notwithstanding he had a Hand as well as a Heart exercis'd in Goodness, that delighted to distribute and communicate; yet there was found in the said Box, after his Decease, a Sum truly large, considering the narrowness of his Fortune, to be dispos'd of by his Executors in Acts of Charity.

I shall add, That he was as great an Instance of Primitive Christianity and Example of the Power of Godliness in such a private Station, as I believe, without Flattery, this Age has produc'd.

I am sensible I have said a great deal too little of him; yet could he hear me, such was his Modesty, he would think the least I have said too much.

As he liv'd belov'd, so he dy'd lamented. There need no Expressions of Tenderness to move your Pity and Regret. You are, I dare say, too sensible of your Loss, to need any thing artificial to help forward your Grief. Methinks I see in most of your Countenances the Marks of your inward Sorrow and Esteem toward your deceased Pastor: Which is almost an Infallible Argument of a Person's Worth and Usefulness to the World. A bad Man may
be

be respected while he Lives; but then his Name is generally forgotten or cursed as soon as he is Dead: His Memory corrupts as fast as his Body. When a Person that has led an useless or wicked Life, that has been Injurious and Unjust, Cruel and Unmerciful, or a Sower of Strife and Contention in the Place where he lived: When such a one dies, how few, except his own Relations, will be sorry for him? because he is a Loss but to very few. But when a Just, Religious, and Charitable Man is call'd out of the World, the Loss is general, and usually prosecuted with a general Sorrow and Lamentation. He is a Loss to the Church of God, a Loss to his Neighbours, a Loss to his Relations, a Loss to the Poor, and a Loss to his Country. And such a Loss we have sustain'd; a Righteous and Good Man is taken away from us, and from the Evil to come; and the Occasion is too Mournful, not to consider it and lay it to Heart. A worthy Member of our Church is gone; One that did defend it by the best and most prevailing Argument, a Practice suitable to it; One that prayed and lived for it.

But whilst we bewail ourselves, and lament the Providence that has so early deprived us of him, for our Sins, let us set Bounds to our Grief, lest at the same time we seem to envy his Felicity. He is gone from Sorrow to Everlasting Rejoycing; from the Society of Men, to converse with Angels. He has left a weak and sickly Body, to enjoy eternal Health; for God had prov'd him, and found him meet for himself. In the sight of the Unwise he seemed to die; and his going from us, to be utter Destruction: but he is in Peace. Let those that are his Relations cease their Tears for him, for he needs them not. He is now with God, and *the Souls of just Men made perfect*, and is one of the number of them. Let us rather study how to follow him, than lament that he is (untimely alone to us) gone before. Don't consider and think of him as one that is Dead, nor be sorry for him as Men *that have no Hope*. He is gone to that Happy Place, where God, before this time, has *wiped away all Tears from his Eyes, has put away all Grief and Sadness from his Heart, and has given him a new Song to sing, even a Thanksgiving to our God.*

Let me, before I conclude, perswade you that have been his Hearers, to consider the End of his Conversation; consider the Reason that God sent so worthy and excellent a Person among you; remember his Example, by which *being Dead he yet speaketh*; remember

remember the Advice he gave you from this Place, and put it forthwith in Practice, which will best supply your Loss of him. You will no more, for ever, hear him speaking to you as he formerly did, Instructing, Exhorting, Reproving, and Comforting you. He is now gone to give an Account of his Labours for you, as every one of you must shortly of your profiting under his Ministry. May it please God that both of you may do it with Joy and not with Grief. Happy, thrice happy both he and you, if, when he is called by the Righteous Judge, at the last Day, he can answer and say, *Behold here I am, O Lord, and the People whom thou hast committed to my Charge: Here I bring and present them before thee, acknowledging thy Grace and Providence which blessed my Labours, and made them instrumental to the Salvation of these Souls: You will answer, It was, O Lord, by the faithful Pains and Diligence of this Person, that we were instructed to thy Kingdom: Blessed and Ador'd be thy Great and Holy Name, that sent us such a Guide, and Grace to pursue those Directions he gave, to arrive to this Kingdom and Glory.*

To Conclude: As his Soul is precious in the Eyes of God, so let his Memory ever be amongst us. Let us that survive, by Patience, Faith, and Charity be Followers of him, and such others as do inherit the Promises. May we all, by a virtuous and holy Life, provide against the approach of inevitable Death; that when the Last Hour is come which will call us from the World, we may be embraced by Angels, acknowledged by *Christ who died for us*, and received into the Kingdom of his Father. *A M E N.*

F I N I S.

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